1:Layard E-5 (1914-1915) 1942
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within which is also the family cemetery in which old men of high rank are buried. No women born outside the village (which, owing to clan exogamy, includes all wives and mothers of clan members) are allowed inside this enclosure, and those born within it (that is to say, the lodge-members' sisters and daughters) are only allowed in when specially invited on some errand by one of the senior members, or on certain ritual occasions.

This organisation into lodges will be fully described in the chapter on Social Organisation. Enough has been said now to enable us to enter the village without trespassing where we are not wanted and to understand something of what is going on.

Dress.

As we go up from the beach we shall have the opportunity first of observing native dress. As may be seen in the photograph of Kowu beach (Plate I), young boys and young girls go completely naked. When they are about six or eight years old, the boys start wearing a plaited string belt of soft material around their waists. This belt will have at first only a single coil, but as they grow older the number of coils increases till the string belt assumes quite lengthy proportions and may be wound as many as six or seven times around the waist. At about the age of puberty the boys put on a new garment. This is a penis-wrapper made out of a banana leaf stripped longitudinally in half with the midrib removed but leaving enough of the central fibre to withstand a certain amount of wear. This leaf is wound round and round the penis spirally, in such a way that the windings continue beyond the glans. This continuation of the wrapper is then drawn up over the string belt and finally tucked in behind it from above. The penis is thus held vertically upwards parallel to the central line of the abdomen, with the testicles completely exposed to view. This is the ordinary dress of youths not yet initiated. On initiation, the banana-leaf wrapper, called *nu-mba-nu-mbe*, is retained as an under-garment, but is now covered by a ceremonial penis-wrapper (*na-avu*) consisting of a flat strip of material plaited by women from thin strips of pandanus-palm leaf, dyed red and ornamented with designs in the dull yellow colour left by immersion in the juice of turmeric leaves. Both ends of the wrapper are so constructed as to leave a fringe of the same material, slit very fine so as to form tassels. This wrapper is wound round the penis in the same way as the underlying banana-leaf wrapper, and the tassels similarly tucked over and behind the plaited string belt. Over the string belt and tassels is now wound a broad bark-board belt called *na-tuve*, about six inches wide, made of the inner bark of a special tree sometimes covered with coconut fibre, wound round in super-imposed coils, which cover the abdomen from above the navel to the groin. This is in turn held in place by a plaited belt called *ne-tuw*, also made by women and in